

RELIGIOUS INTELLIGENCER.

'BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY.'

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Vol. IV.

MISSION AT CEYLON.

From the panoplist.

Extract from the Journal of Rev. B. C. MEIGS, American Missionary at Batticotta, Ceylon.

Nov. 6, 1818. Christian David, with his wife and two youngest daughters, came to Batticotta this morning. Mr. D. preached to the usual number of hearers, which is a little more than 200 when he preaches. I am not able to collect so many to hear me. The scholars from two or three of my schools are included in the above mentioned number. Mrs. David will spend a few days here, to visit and converse with some of the neighbouring women, and induce them, if possible, to come here on the Sabbath, and also to send their daughters to be educated. Mr. D. will leave his two children above-mentioned with us for the present. He wished them to receive an English education. They eat at our table, will be considered as a part of our family, and not as belonging to the charity school. An elder daughter, who lived with us for some time, has now gone to reside with brother and sister Poor at Tillipally. They are all amiable children, and it is of great importance that they should receive a good education, as Mr. D. hopes that they may eventually be employed to teach schools of their own sex among the heathen. They dress in the English mode. Their father does the same; but their mother still continues her native dress. The dress of the higher class of natives is very convenient for this climate. It is also modest and very neat, and has the great advantage of being comparatively cheap. It greatly increases the expense of a native, to dress after the English fashion.

16. A few weeks since, two boys came to us in a manner worthy of no-

tice. The parents of the first belong to Pondicherry, on the Coromandel coast. They came to Jaffna to trade. While here, their son was enticed away by a man who was going to Trincomale to trade. There he was left. He however got back to Jaffna; but during his absence his parents had returned to Pondicherry in search of him. The boy had no one in Jaffna to take care of him. He wandered about some time from place to place, in search of food, and of a place to reside. At last a person, who was acquainted with my plan of taking boys to support, saw him, and brought him to me. Under these circumstances, I could not refuse to take him, although his parents are not here to make an agreement with me. His appearance is now good; though when he first came here he appeared half starved, and was almost naked. He is about thirteen or fourteen years of age—very pleasant and amiable—attentive to his business—and makes good progress in study. He also speaks the Tamul language very correctly. I should, before this time, have written to his father, to inform him of his son's residence with us; but the boy does not know the name of his father, as he was called by the name of his trade, and not by his proper name. I hope soon, however, to be able to write to him.

The other boy is about twelve years of age, and much like the first in his manners. His parents are dead, and he has no other near relations to take care of him. He has for some time past lived with a *Pandareem*, (a kind of privileged beggar) who he says, was very unkind to him. When he left the *Pandareem*, who lives about four miles from this place, he wandered about several days seeking some one who would set him to work, and give him his rice. Some person to whom he

made known his situation, told him that I was in the habit of taking poor boys, and giving them food, clothes and learning. He came to me, and begged very hard to be taken. I consented to let him stay till I could learn further particulars concerning him. He has since conducted himself well, and appears to be a fine boy. He was able to read and write Tamul when he came, and he now applies to his studies with great diligence. I cannot but hope, that both these boys have been sent to me by a kind Providence for the good of their own souls, and the souls of others.

Tuesday, Dec. 15. Have just heard of the death of one of my neighbours, the father of two fine boys, whom I have taken to support. Their mother died some years ago. Their father was here on Saturday in health, but is now silent in death. I cannot forbear to admire the goodness of God in taking care of these little orphans. It is but a few days since this man signed the agreement to give me his boys. His relations have always been much opposed to it. Had the subject been delayed till now, they would not, in all probability, have given up the boys. God is indeed a father to the fatherless. Through the charity of Christians in America, these boys have now a home where all their wants will be supplied. This man died of the epidemic, which has so extensively prevailed in almost all parts of India, the year past. He was the first instance of it in Batticotta. I did not know of his sickness, till it was too late to afford any assistance.

16. This morning the *manigar*, (the head-man of Batticotta) one bramhun, and several other respectable men, called on me. After inquiring respecting the epidemic, I made many observations to them concerning the uncertainty of life, and the great importance of being prepared for death. This almost insensibly led to much conversation, relative to various points of the Christian and heathen religions. Some of the people were disposed to cavil; others to hear attentively. The

bramhun was much inclined to caviling. He manifested much pride, and much ignorance. It is difficult to say which predominated. After I had made some observations respecting heaven and hell, the bramhun asked very significantly, "how do you know these things? Did any person ever come from the other world to tell you?" Yes, I replied, Jesus Christ, the Son of God, came from heaven into this world. He knew all things, and has told us all things, which it is necessary for us to know respecting them. He has told us the truth, and if you will candidly examine the Scriptures, you will see that they are a revelation from God.

The bramhun did not profess to believe that men are sinners. After mentioning a number of the most obvious proofs of the wickedness of men, I turned to the door, near which he stood, and pointing to the lock, asked him if he would tell me why it was put upon the door? He replied, to keep out thieves. The fact, said I, that all men who wish to live in security, put locks upon their doors, is proof enough of the wickedness of men. The bramhun did not appear disposed to talk any more, and soon withdrew. Before he retired, however, I urged upon him the importance of examining the Scriptures for himself. He said, he had no Bible. I replied that I would lend him one. He excused himself by saying, he would believe it was good, because I said so.

The heathens, when pressed on the subject, will rarely defend their idol worship, but say it is only for show. They all, like many nominal Christians, expect to go to heaven by their good works.

After the rest of the people had gone, I asked the *manigar* to stay and hear me further on the subject, and then conversed with him more than an hour longer. He appeared really desirous to be informed, and exhibited more candor than almost any native with whom I have ever spoken on the subject of religion. He frankly confessed, that in the heathen religion there is no Saviour; and in no way in which

sin can be pardoned, without rendering an equivalent; that if a man sins, he must be punished equal to the desert of his sins. His ideas, however, of the demerit of sin, are very defective. He asked whether real Christians will not be punished for their sins after death, before they are made happy? On being answered in the negative, he asked how it was consistent with the justice of God to forgive sin? I told him, that the justice of God would not permit him to forgive sin without a satisfaction, and then proceeded to show him how justice and mercy have met together, in the atonement made by Christ—how all the ends of Gods law are answered by this, as much as they would be by the eternal punishment of the sinner. I dwelt a long time upon this point, as of fundamental importance. He then made inquiries respecting the nature, extent, and desert, of sin. On these subjects I find the heathens are lamentably ignorant. I gave him as well as I was able, a scriptural view of the subject showed him the strictness of God's law, and the nature of sins of omission as well as those of commission. Of this distinction he appeared wholly ignorant. I then showed him how the bad motives of wicked men taint all their apparently good actions, particularly when they do good merely to be seen of men. He pleaded guilty on this subject and confessed that he had often performed actions which he supposed very good, from no other motive than to be seen and praised by his fellow men. All these subjects appeared new to him, and he expressed himself highly pleased with the information he had obtained. How much sincerity there is in his professions, time will show. I urged him to attend to these things immediately, and to call often and converse with me about them. May God bless his word to the salvation of this soul. The missionary among the heathen must be deeply impressed with this great truth every day; that though Paul may plant, and Apollos water, yet it is God alone who giveth the increase.

Jan. 1, 1819. This being the first day of the year, I assembled all my schools together, to hold an examination, and also to preach to them. As some of the schools are at a considerable distance, many of the small boys did not come. One hundred and eighty attended. I found they had generally made good proficiency in their studies. Watts's minor catechisms, the Lord's prayer, creed, ten commandments, and Christ's sermon on the mount, were all repeated by many of the boys, and parts of them by all. I did not examine them in their other studies.

In addition to the boys, about fifty men attended public worship, making in all (including our household) an audience of about 250, which is the largest I have ever had in Batticotta.

After public worship, in order to try how strong were the prejudices of the boys and their parents, I invited them to take dinner with my boys. As this was the first time I had given an invitation, I did not expect that many would accept it. Only 19 boys out of the whole number were willing to eat; the rest all positively refused. Some of the school-masters told me, that the parents had heard how the boys at Tillipally had eaten with their school on Christmas day, and had given the boys a strict charge before they left home in the morning, not to eat at my house. Their prejudices are very strong on this subject. To those boys who would not take their dinner I distributed plantains. They have no objections to eating raw fruit, even though it is given them by Christians.

CONNECTICUT MISSIONARY SOCIETY.

21ST ANNUAL NARRATIVE.

(Concluded from page 604.)

INDIANA AND ILLINOISE.

The Rev. Orin Fowler spent a year as a missionary to those distant branches of the North American Republic.

The increase of population, there, has probably few parallels on the globe. The inhabitants are from all the states, perhaps, in the Union; and from the

different nations of Europe. They have carried with them, of course, that diversity of opinions and habits, social, moral and religious, which characterize the countries where they respectfully originated. As they are to form one great community, it must be obviously of vast moment, that they early enjoy the best means of instruction, especially in religion. To themselves, therefore, and to future generations, the labors of evangelical, and able, and faithful missionaries must be, in the highest degree, important. Mr. Fowler became very deeply impressed with a sense of this truth. But as his opinions and illustrations have been already published and extensively circulated, the Trustees deem it unnecessary to specify them in this narrative. They would only say that they notice, with much satisfaction, the affectionate attention with which he, and their other missionaries in that region, were received by the people. A divine blessing, they devoutly trust, has accompanied the few efforts they have yet been able to put forth for the good of souls in those distant fields. Nor would they omit to record a signal instance of kindness experienced by Mr. Fowler in the gift of a very valuable horse, speedily presented him, after it was understood that, by a disastrous event, he had lost his own. The Trustees felt the more disposed to mention the kindness and liberality manifested in this beneficent act, because they have so recently begun to send the gospel of salvation to that remote people. They also behold in it evidence, that the inhabitants of those states do highly estimate and earnestly desire the labours of good and faithful missionaries.—It encourages them to persevere in their exertions to promote the best interests of their fellow men in those new sections of their country.

The Rev. Nathan B. Derrow has been employed a long time, in that wide and interesting field. His labours, the last year, were much interrupted by sickness. He was not favored with strength to labor but thirty-one weeks, as a missionary. He trav-

elled, and visited, and preached as he judged would be most useful in both Indiana and Illinois. In the moral state of the people, at large, much appeared that demanded lamentation and pity. He found numbers of the respectable inhabitants, who deplored their destitute condition, and who would be forward, were there any prospect of success, in exertions to procure and support the enjoyment of evangelical privileges. In the course of two years he has formed several churches in the State of Indiana. Those churches were increasing. He was received, in every instance, with kindness and respect. Notwithstanding the indifference to religion which great multitudes manifested and the abounding wickedness of many, the moral aspect was less gloomy, than it had appeared at that earlier period in which his labours there commenced. There was a growing attention to the institution of the gospel; and he frequently found individuals who seemed to be subjects of genuine experience.

In a portion of the same field, the Rev. Isaac Reed was employed eight weeks.—He had an engagement, for the greater part of his time, with the people of New Albany. The more he became acquainted with the moral state of that country, the more deeply was he impressed with the necessity of able missionaries there. The character of the community was now forming. They would soon be able themselves to do something for the attainment of moral and religious instruction. At present they could do little or nothing. He found small but attentive congregations, and a listening ear. Much gratitude was expressed to missionaries, and to those by whose benevolence they were sent. Amidst abounding ungodliness many were eagerly solicitous to hear preaching.—Some were hungry for the bread of life.—The value of Christian institutions was rising in public estimation.

MISSISSIPPI AND LOUISIANA.

The Trustees have employed but one missionary in this region the year

past. The Rev. Samuel Royce had a commission for as much time as he could set apart for that service. He found only a few weeks, having been engaged to a particular people.—The weeks in which he labours as a missionary he spent chiefly in the counties of Jefferson and Wilkinson. As seen by the spiritual eye, the region was desolate; nor could he perceive any prospect of immediate improvement.

TERRITORY OF MISSOURI.

It is only a small amount of labour that the Trustees have had it in their power to afford the destitute people of that territory. The Rev. Salmon Giddings was sent thither a few years since, and has continued, with much diligence, a series of labours for the instruction of the people. A large proportion of his time has been spent, by particular engagement, in St. Louis. The last year he laboured as a missionary about fourteen weeks. His travels were in various directions, and, in some instances, extended a considerable distance from St. Louis. He repeatedly crossed the Mississippi, and preached and administered ordinances in the State of Illinois.—On each side of the river, he found much to encourage and animate him. Solicitude to hear the gospel, and to enjoy its privileges statedly, was increasing. Laborers from other missionary societies had arrived in the territory. He felt, that his hands were much strengthened by their coming. A blessing seemed to attend the preaching of God's word. A pleasing number in the territory had hopefully become the subjects of renewing grace. Several churches were formed, and frequently received additions.—More labourers, very many more were needed. "The fields were already white." The greater was the number of laborers who came, the stronger seemed to be the desire of the people, that more still would come.

In this Territory, the Rev. John Matthews has been commissioned to labor six months.

At West-Hartford, lately, the Rev. Hezekiah Hull was ordained an evan-

gelist, and received a commission to labour in the State of Louisiana. He cannot, long before this, have arrived in the field assigned him.

A few weeks since, the Rev. Ahab Jinks received a commission to labour in the State of Indiana. He is, probably now in, or near, that important portion of the new and destitute settlements.

Such, brethren and friends, is the view, which the Trustees are able to give, of the manner in which they have applied the charities of the Christian public, another year. The subject of Sabbath schools is highly interesting. They remark here, that, excepting in a few instances, such schools are not mentioned in the missionary journals, beyond the statements made in the foregoing narrative. From this silence it may, perhaps, be inferred, that these promising methods of doing good have not yet been very generally adopted, along the western and southwestern frontiers. It seems propable, also, that their adoption and successful operation in the wilderness is, with few exceptions, impracticable.

But the Trustees, on a review of the year, devoutly congratulate the friends of Zion.—They bless the Lord for what has been done. To him be the praise. It is their joy in this remarkable day to unite their humble efforts with those of multitudes in every protestant land, for the advancement of his glorious cause. They deem it unquestionable that by promoting the temporal, and especially the eternal interests of great numbers among the destitute, unspeakable good has been accomplished, and continues to be accomplished, by the Missionary Society of Connecticut and its benevolent supporters. For the useful labors of missionaries sent and sustained by the charities of the people in this State, the warmest expressions of gratitude and joy have been reiterated from almost every point of our extended frontier.

By the instrumentality of those labors, many benevolent societies have been established. Hardened sinners

have been awakened, alarmed, and induced to "fly from the wrath to come." Numerous churches have been formed "on the foundation of the prophets and apostles, Jesus Christ himself being the chief corner stone." Souls rejoicing in the Lord have been admitted to the fellowship of churches previously planted. The sacraments of baptism and the Lord's supper have been administered, to the joy and edification of multitudes. Probably hundreds of schools and thousands of families have been visited and addressed on subjects of the highest conceivable interest. The sick have been assisted and guided in their meditations. The dying have been commended to the mercy of God. Mourners have been directed to the only source of unfailing consolation. Saints hungering and thirsting after righteousness have been fed. The work of evangelists has been performed through thousands of miles where souls, in the region and shadow of death, were hastening to eternity. In one word, "To the poor the gospel has been preached."—Even the human eye, amidst the darkness of this world can see, that such works of mercy must have a most salutary influence on the welfare of the great human family. Still the sum total of good accomplished by this Society, in a single year, cannot be seen, until disclosed by the light that will shine upon it in the judgment day.

Friends of Christ and of souls,

The Trustees cannot doubt for a moment, that you rejoice and bless God with them, as you contemplate this animating subject—that you rejoice with them not only in what the divine smiles have enabled the Connecticut Society to accomplish, but equally in what others, devoted to the same holy cause, are enabled to do—in Foreign Missions for the salvation of the heathen—in Bible and Tract societies—and in those countless associations now active in exertions through almost every part of our favoured country, and through protestant Christendom, for extending the Redeemer's

kingdom. The civilization of the world, and the salvation of souls, are the great objects. They beseech you—let your joy be attended by unabating perseverance in the work of the Lord. Be the cordial disciples of Christ, and you will love to labour for him. Labour for him—be faithful unto death—and you will receive the crown of life.

Subjoined is a list of books sent to the new settlements; an account of monies expended; and a statement of the funds on the 1st of January, 1820.

JONATHAN BRACE, *Chairman.*

Passed by the Board of Trustees, }
January 12, 1820, }

ABEL FLINT, *Sec'y.*

NEW-YORK EVANGELICAL MISSIONARY SOCIETY.

THIRD ANNUAL REPORT.

(Concluded from page 606.)

It was stated in the last Report, that the Board had commissioned the Rev. David Tenny, and the Rev. Charles S. Robinson, to labour a year in the territories of Missouri, Illinois, and Indiana. Mr. Robinson arrived at St. Louis on the 8th of December, having, on his journey, preached in Illinois and Indiana. He learned that there was but one settled Presbyterian Minister, and but five or six Missionaries in those two states.

In a communication bearing date October 19th, Mr. Robinson observes:—"Dear brethren, permit me now to say, I take a lively interest in your Society; for I consider the field you have entered upon in this western country more important at present than any other upon our continent, and it as fully expresses your benevolence as any missionary station you could have selected upon the globe. The wants of this portion of the country appear not to have reached the eastern shores of the Atlantic, or the Macedonian cry has so died away upon the breeze, that it has produced little or no effect. Yet the field is every day widening, and the wants multiplying in consequence of the immense tide of emigration. According to the best calculation, five thousand souls within six weeks.

have entered what is here called the forks of the Missouri and Mississippi rivers. They have generally gone from one hundred and fifty to two hundred miles up the Missouri, and from seventy to one hundred up the Mississippi. From the confluence of these rivers to the extreme distances I have mentioned, there are, according to correct information, thirty-five to forty thousand inhabitants; and Mr. Matthews and myself the only Presbyterian ministers. Yet, thanks be to God, we have a number of Methodist and Baptist brethren, who, I trust, are doing much good. But do we not want help? And may we not look to your Society for assistance? O Sirs, my eye affects my heart. When I view the fertile soil of this territory—see what an immense population Providence has probably designed to support here—look at its extent and relative situation—then behold the moral darkness which broods over the territory of Louisiana, and the whole south-west part of our continent—that valley of the shadow of death—and then from the spirit of enterprize and emigration, contemplate the time as not far distant when settlements will be formed west of the Rocky Mountains, and villages rise upon the banks of the Pacific, I am astonished that no more is done to establish the gospel west of the Mississippi.”

A very minute account of Mr. Tenny's Mission up to the 29th of September, has been received. At Herculaneum, himself and Mr. Robinson attended a meeting of the Missouri Presbytery, of which, on this and subsequent occasions they were half the number of clerical members; and but for their presence, the Presbytery probably would not have been constituted during the year. At this meeting, the Presbytery resolved itself into a Missionary Society, by the name of the Missouri Missionary Society; and desired Mr. Tenny to make a tour to the south to learn the moral state of the inhabitants, and if possible to organize churches. On this tour he preached in the several towns through which he passed. He observes, that he left Kaskaskia, with great reluctance. “Individuals, finding they could not detain me,

agreed to make supplication to God for my return. I preached to a very attentive audience at St. Genevieve. At New-Madrid, the zeal of a pious female prompted her, personally, to circulate notice through the place of a meeting for public worship; and I was earnestly solicited to preach again and again. At Jackson, I preached on the Lord's day, to a large and solemn assembly; and, at their special request, engaged to return thither as soon as possible. From the 24th of June, to the 22d of August, I was at Herculaneum, Kaskaskia, Shoal Creek and Jackson. At this last place there was deep and fixed attention, and some were much affected.” About the 20th of August Mr. Tenny performed a tour to New-Madrid, visited many families and individuals that were sick, preached five times, and rode one hundred and sixty miles. Shortly after this he organized a church at Jackson consisting of twenty members, and a Bible Society, Auxiliary to the American Bible Society.

He states that in the whole territory of Missouri there is but one installed Presbyterian minister, and that not more than three or four sermons had ever been preached by Presbyterian ministers in the county of Cape Girardien before his arrival there.

At a settlement on White Water, the principal men of a large assembly surrounded him after he had preached, and begged they might have a minister one quarter or one fifth of the time, saying that they would gladly support him. It appears that there are but two Presbyterian churches in the state of Illinois.

The following are unoccupied and important Missionary stations, viz. in Illinois,—Shawnee Town, Kaskaskia, Edwardsville, Shoal Creek, with Covington; in Missouri,—Settlement on two rivers, Bohomme, Herculaneum, St. Genevieve, Jackson and Cape Girardien, New Madrid, St. Charles, Franklin, and Chariton; Arkansas,—Port of Arkansas, White river settlements, Cadron on the Arkansas river, and Alexandria on Red River.

Mr. Tenny represents that the Sabbath is generally and grossly profaned; but he hopes that country has seen its

darkest days. He considers a change for the better to be evidently taking place. He witnessed the happiest effects from family visitations, to which he devoted much time. "If I have done good in any way," he observes, "it is in this." He had a large supply of Bibles, and distributed them freely; but fears there is a great and prevailing indisposition to read them. He lamented his want of Tracts, particularly in his visits to families. He states that the common schools, though somewhat numerous, were miserably conducted, good instructors being unattainable. Attempts had been made to establish Sunday Schools, but rarely with success, for want of teachers and of proper books. He considered the spreading of religious publications an object of great importance; and has been so successful in diffusing them, that they are now read by a great proportion of the members of the Presbyterian and Baptist churches in Missouri. He made occasional visits to the Shawanee and Delaware tribes of Indians, who are desirous of being instructed, and have strong claims for Missionary aid.—In St. Charles, St. Louis, Cahokia, Prairie du Ruche, Kaskaskia, and New Madrid, more than half the population consists of French Catholics. The progress of American influence, however, causes the protestant faith to become a subject of investigation among them—at Kaskaskia he gave Bibles to such of the French as were willing to engage to read them. Such were furnished by an American lady; and among others, a bible was given to an aged catholic woman, who received it with tears of joy. Seventy-five years have I lived, said she, and had never seen the bible—and now my eyes are blessed with the sight of what I have so long wished to see. Let the priest wrest it from me if he can. I will show it to him, and clasp it in my arms, and press it to my heart.

At most places which he visited, Mr. T. was received in a very friendly manner, and treated with generous hospitality. In the course of the year, besides visiting schools and families, he administered the Sacrament of the supper once,

baptized nine children, attended numerous prayer meetings, formed one church, preached one hundred and forty-eight times, and travelled upwards of five thousand miles. And though in his various journeyings Mr. T. encountered many difficulties incident to other travellers in that country, and some peculiar to his own case; though he has been in weariness and painfulness, in hunger and thirst, in perils of water, in perils of robbers, in perils by the heathen, in perils in the wilderness: though sometimes in an inhospitable clime, without any possible refuge from storms and tempests; though far from the abode of man, through dreary nights "in wilds more drear," yet could he welcome any of these, if met with in the path-way of usefulness in his Master's service.

He expresses his humble confidence that his mission has not been in vain; and assures the Board that many will remember the society with affectionate gratitude. "You will not expect," he adds, "to read in the journal of your Missionaries in this land, a recital of spreading revivals of religion. But instances of awakening and hopeful conversion have occurred and been witnessed by your Missionary. A few facts stand recorded of the hardened sinner being made to feel, the afflicted receiving comfort, and the wandering being reclaimed. Could you have been present at some interviews I have had with members of Christ's flock, who had been for years remote from the places in which their fathers worshipped; could you have witnessed their tears and their joy, you surely would bless God and take courage.

In view of these narrations it is painful to the Board to state that the Commissions of these indefatigable Missionaries have expired. Every contemplation of what they have done, and of the desolate regions where they have strove to preach the Gospel, seems to make it inexcusable not to re-appoint them. How can we submit to recall them for the want of funds? or how can they believe that on this account they must return and seek some other service? What

stronger appeal can be made to the Society than is contained in their communications.

And while we call upon our souls and all that is within us to praise the Great Head of the church, that He hath been pleased to use such feeble instrumentalities to approximate in any measure the day of Zion's amplest enlargement and most resplendent glory, we would not forget that more than twenty applications to this Board for Missionaries during the past year have been made in vain; not because Missionaries could not be obtained, but that the means of sending them forth were wanting. Reflected hence into whose ear think you the cry hath ascended? Must the progress of his cause, whose is the earth and the fullness thereof, be arrested or embarrassed for the want of means? Will a man rob God? Especially will they who with memorable solemnity have recognized his right to them and theirs, thus act the part of faithless stewards? With the voice of seven thunders does the fact that there are those who do thus, speak of neglected duty on the part of—whom? With introverted thought shall we not severally inquire; is it I? Lord, is it I?

Christian brethren, instead of remitting, we must redouble our exertions in behalf of those who sit in darkness. Life is too short; souls are too precious; the retributions of eternity are too solemn to indulge in protracted supineness.—Each day abbreviates the period of our labour. Each day renders more affecting the case of the heathen; for each day, with vast numbers, is the last day of hope.

Respectfully submitted by the Board.

WYANDOTT INDIANS.

Extract of a letter to a minister of the Gospel of the Methodist Society, in Maryland, from the Rev. D. H. of Ohio, dated Black County, Ohio, July 8th, 1819.

MUCH ESTEEMED FATHER,—You say in your letter, “a bright Gospel day is coming.” Glory be to God, I believe the report. I will state what my rejoic-

ing eyes have seen at a late camp meeting, held on our frontier, which commenced the 2d inst. and ended the 5th. About one hundred of the Wyandott Indians from Sandusky and Solomon's Town attended, many of whom profess to have known the Lord in the pardon of their sins several months ago; several more no doubt, found the precious treasure at this meeting. O father —, it would no doubt have melted and enraptured your soul, to have seen their sable faces bathed in tears of penitence and gratitude, piety depicted in their countenances, and love and joy sparkling in their eyes. The intervals between preaching hours, were mostly spent in hearing the eloquent, pathetic and impressive discourses of their chiefs; in singing songs of divine love in their own tongue, and in solemn and devout prayer to God. The mention of the name of Jesus, sets their souls on fire. Think, O think how happy was my soul last Sunday evening, in addressing a large congregation, on “The Lord hath done great things for us, whereof we are glad;” when I could point to so large a number of these new-born sons of the wilderness, and say “*see what God has wrought.*” The instrument of this great work among these people is a coloured man from Marietta, who has been labouring with them three years and six months and gained their utmost confidence.

CHEROKEE NATION.

The following letter was dictated by a noted Cherokee Chief, who was one of a deputation sent from their nation to the city of Washington in the winter of 1814-15, and addressed to the President of the U. States. It was not delivered by the deputation, owing to some allusions which they supposed were intended to have a bearing on some characters of the first respectability, and whose influence they feared. We publish it from the hand writing of the person to whom it was dictated, as an evidence of their loyalty and a specimen of Indian eloquence.

“Dear Father, You are placed at the head of a large and powerful family of many branches, over which you have that controul which properly belongs to a head man: we, your red children of the Cherokee nation, look

with confidence to our father for justice and protection. Your arm is strong and powerful; ours are weak and need your succour.

"*Father*, we have been obedient to your command; we have freely shed our blood in your cause. When storms threatened and the thunder of your enemies had nearly blasted the hopes of your family, your red children, the Cherokees, forsook you not: they, in this time of trouble, tendered to you their lives;* but the angel of peace returned, and although by the continuance of the war they might have added strength to the bonds which bind our mutual friendship; yet we rejoice in the beams of peace, which gladden the hearts of your children.

"*Father*, as the limber twig and the grass bow obedience to the storm from which they receive their support, so are your Cherokee children obedient to your will, from which they derive their nourishment; and though they may be buffeted by the storm, yet the sunshine of your justice and benevolence will bring them to maturity.†

"*Father*, sordid motives of gain were no inducement to draw the Cherokees into the dispute; it was a family quarrel, and we, your red children, the Cherokees, freely partook of it—we expected no gain. Take not from us, oh father, our inheritance; leave us our lands that we may live near to our white brothers, whose virtues we wish to imitate.‡

"*Father*, you have with you, as with us red children, those who make crooked talks; they, like the serpent, speak

with a split tongue. Believe not their talks, for they are false; nor their actions, for they are deceitful. The spirit of gain urges them, the laurel of popularity prompts them, and we, your faithful children of the Cherokee nation, who expected nothing but justice, are to fall a sacrifice to their rapaciousness. We therefore pray, oh father, that you will interfere in our behalf, and use your powerful sword for our protection; that sword which is wielded by justice and tempered with humanity. The letters herewith just received from individuals of our nation, will give you a faint idea of our situation, which we wish redressed. If a more full explanation is necessary, it shall be afforded to you.

"We are, dear father, your faithful children. — — —"

INTERESTING CORRESPONDENCE.

From the Boston Recorder.

Extract from a letter from W. G. to the Secretary of a Female Cent Society in the town of B. dated June 21, 1819.

Dear Madam,—I arrived at — the 16th inst. and will now attempt to give you a more particular account of the scene of my labours.

New-Castle, situated at the entrance of Portsmouth, is the largest of those islands, which lie at the mouth of the Piscataqua. It was incorporated in 1693, and contains a meeting-house, a school-house, about 70 dwelling-houses, 120 families, and 700 inhabitants, exclusive of those connected with the fort. The fort and light-house are at the N. E. extremity. The Rev. Joshua Moody was ordained here some time previous to 1689, and has been succeeded by the Rev. Messrs. Shurtleff, Blant, Robinson, Chase, Foster, Noble, and, if I mistake not, two or three others. Since the death of Mr. Noble, about twenty years, nothing has been proposed by any person, which would have the most remote tendency to reform the morals of the people, and make society better. Almost every law of the State of New-Hampshire, has been trampled under foot. Indeed the place has had all the

* They had offered to furnish the United States with a regiment of men to act in any quarter on the 11th of February preceding peace.

† Although individuals have, and still do, trample upon their rights; yet they have the most unbounded confidence in the justice of the government.

‡ They never have received pay in their own wars, nor in the early part of the Creek war did they expect any. They are rapidly falling into the manners and customs of the whites.

corruptions, without any of the moral advantages of sea-port towns.

The minds of many of the people were deeply imbued with the "Free will" sentiment, that it was wicked to give children any religious instruction, because it would be but making little hypocrites of them, and because it would be taking the work out of God's hands. He could convert them, if he pleased, and without any mixture of human invention. They also thought it of little consequence, whether the impenitent on the Sabbath, went to the house of God, or to the grog-shop; whether they entered the sanctuary, or were sporting before its doors and under its windows; or, if they entered, whether they listened to the preacher, or spent the time in smoking segars, and jovial conversation. God, say they, does not regard circumstances; he can convert them in one place as well as another. They must wait his time. And, in the mean time, it makes no difference where they are, or what they are about.

At the fort, containing above 200 soldiers, I found a great scarcity of religious books and religious privileges. Very few possessed the Bible. *Very* few but would part with it for a gill of rum. I procured a supply for them of the New-Hampshire Bible Society; and of the New-England Tract Society I procured Tracts on intemperance and profanity; one of each to go with each Bible; and caused them to be bestowed in such a way, that they cannot be disposed of. The soldiers are required to produce them once a week, as they do their arms and clothing, for inspection by the officers. The surgeon, Dr. G. made it a regulation in the hospital, that a portion of the Scriptures should be read every morning before breakfast, and that the Tracts should be read every Sabbath. Several days afterwards, I visited the hospital, and was happy to find almost every Bible and Tract in the hands of some of the sick. Dr. G. told me three weeks after he had read the tract on intemperance, that he had not tasted a drop of ardent spirits since, and was resolved not to, except in case of sickness. One of the sergeants came of his own

accord to converse with me; said, that he was ruining his constitution, had already ruined his reputation, and was sensible, unless he reformed, he should be undone forever. He promised to abstain from the practice a month.

Col. W. who commands at the fort, is a German by extraction, and a Roman Catholic by profession, but he is much of a gentleman, and engages heartily in whatever tends to promote good order and morality. He with his family invariably attended public worship on the Sabbath. He also required the soldiers to attend; and with Dr. G. often expressed an earnest desire to have permanent preaching. I have no doubt, but that more than 200 dollars would be annually contributed at the fort for that purpose.

The numbers that attended my meetings on the Sabbath, and my conferences, constantly increased. At the last conference, as many as thirty or forty, I should judge, were not able to get into the house, but stood at the door and windows without. And though such a thing was never before known among them, there was invariably at all the conferences, and during the latter part of my stay there, at the meetings on the Sabbath, a perfect and solemn stillness; not a foot would move; every eye would be fixed on the speaker.

I succeeded in forming among them a "Female Reading Society," a "Female Reading and Praying Society," and a "Sabbath School Society." Every one signed the constitution of the Female Reading Society, to whom it had been shown. It will probably consist of not less than thirty young ladies. They meet weekly, and pay an annual tax for the purpose of procuring a library. The books you had the goodness to send from B. were peculiarly grateful to them, both as they encouraged them to make greater efforts for themselves, and as they exhibited to them the excellency of religion, such a living testimony of which they had never before witnessed. Some of the books remain unappropriated.

The Female Reading and Praying Society consists of but three or four mem-

bers. They meet the first and third Mondays in every month, and read the Bible, sermons, and other good books, and converse on religious subjects. One of them has been anxious for two or three years, to make a public profession of religion. She appears ardently pious. The others, at times, indulge a trembling hope of having recently "passed from death unto life."

The object of the Sabbath School Society is, to manage the concerns of the Sabbath School, appoint suitable teachers, and procure books as rewards for the children. It is confined to heads of families, who contribute nearly twenty dollars annually. I committed to the care of this Society the books I purchased for the Sabbath School. Also a dozen Testaments I had of Dea. T. together with those you sent from B. They will all be wanted.

With gratitude to God, I record several instances of religious concern and hopeful piety. The following is an extract of a note which I received from one of the principal women on the island. She was an Episcopalian, and had for many years professed religion, but was now convinced, that neither circumcision availed any thing, no uncircumcision, but a new creature. "Why, dear Sir, did you relate, with such impressive solemnity, that mournful story at your last conference? The considerations, to which it has given rise, have filled my heart with terror and affliction. Its but too palpable inference shews me with fearful force, that it is indeed, possible to *repent*, to *pray*, to *weep*, and yet to fall short. And shall this be *my* case? Often have I exclaimed, 'I will arise and go to my Father.' Often have I, with my mouth in the dust, prayed, 'God be merciful to me a sinner.' And shall I go to him in vain? Will He, who so loved us, as to give his only Son to die for us, will he refuse to hear *any*, who shall call upon him? What shall I do? All to me is dark, gloomy, and repulsive. It seems that not on *me*, does my Creator 'lift up the light of his countenance.' Not for *me* does the Redeemer (I dare not call him *mine*) wear his robe of mercy. Not over *me* do the

'angels in heaven rejoice, as over a sinner that repenteth.' Dear Sir, I call upon you to assist and instruct me. The sweet and precious promises of holy writ, you tell me, are neither few nor small. Will you tell, where in the sacred volume I may find them, for I search and read in vain. No word of gracious import comes to *me*. Its solemn warnings have indeed their designed effect. Its awful denunciations fall with resistless energy upon my heart. I am *convinced* and *convicted*, yet fear, that I shall not be *pardoned*. Oh! if the Scriptures of truth do indeed contain *one* passage, that can communicate one reasonable ground of hope, that I am not wholly cast away from the grace of God, and the redemption of Jesus Christ, have the goodness to point it out to me. I would be delivered from the burden of sin, for it is intolerable. Pray for me; Oh! pray for me," &c.

From conversation frequently with her, I should think this statement expressive of her real feelings, and, I am persuaded, it very aptly described the feelings of four or five others. She and two others, I have since been led to hope, have obtained "a broken heart and a contrite spirit."

Such precious and impressive tokens of the divine favor, I ascribe not to my poor services, but under God to the efficacy of your prayers. They demand a grateful recognition, and should inspire us with more intense ardour in such labours of love.

One mile from New-Castle, on the opposite shore, is Kittery Point, which contains about the same number of inhabitants as N. Bastle; I suspect, is equally as destitute as to moral and religious instruction. This then is an important field; and it is one, to which, should New-Castle no longer need your patronage, I would direct the attention of your Society. From what I saw at Fort Constitution, and from what I learnt there of other similar establishments, I am forced to the conclusion, that there are *no* chaplains, and but few Bibles, at any of our military posts. If this be a fact, those who are engaged for the defence of our country, have

[Feb. 1829.]

strong claims upon the prayers and efforts of Christians, and demand immediate attention. Here then is another important field, to which your pious endeavours might be directed. But I need not point out fields, when they every where present themselves.

Yours with Christian affection and regard,
W. G.

Extract of another Letter from the same, to a friend in B. dated December 13, 1819.

My dear Mrs. —, The case of Dr. G. surgeon at the fort, has become extremely interesting. He gives much evidence of having been recently taken "from the horrible pit and miry clay." The following extract of a letter, just received from him, by Mr. T. will enable you to judge of his state of mind.

"The first night after you left us, I was awaked by some unpleasant dream. I was under the impression after awaking, that all my fancied religion was nothing but the delusion of a distempered brain. I endeavoured to pray, that, if it really was so, I might be made sensible of it, and might have a full sense of my guilt. My prayer was granted to my amazement, and I thought at the time, to the destruction of my happiness forever. I thought it was impossible, that such a vile wretch could ever be saved. Something seemed to whisper in my ear, 'You are gone now, there is no mercy for you.' I was in distress to see Mr. T. or some good Christian, to tell me what to do; but, in the midst of my distress, I was enabled to cry, 'Lord, save me, or I perish;' and behold a greater than Mr. T. was here. I had a new song put into my mouth, which I wish to sing to all eternity. I thought then I should always love God, and his Son Jesus Christ; but, Oh! how little did I know my own wicked and deceitful heart. I have many times forgotten him since, notwithstanding his wonderful kindness to me. Pray tell me, whether you have ever done so, since you have reason to think you have been converted. I know not what to think of it. I wish to live the life of the righteous, but

fear I do not. I think I wish to do the will of my Heavenly Father, and to trust in his mercy through the mediation of his Son. I want humility. I want to love God supremely, trust in him firmly, and cleave to him constantly. This would be heaven on earth. I hope you will continue to tell poor sinners, that it is a fearful thing to fall into the hands of the living God. Tell them the story of the prodigal son; perhaps some will be brought to say, 'Father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son.' "

When I was at the island last spring, the Dr. advocated Unitarianism and Universal Salvation with much zeal, and with all the ability of which he was capable. This change in his views and feelings, calls for our grateful acknowledgments, while his situation demands our sympathies and our prayers. I think your Cent Society ought to "thank God," and to be encouraged to make other similar efforts to save souls from death. We shall never know how much good is effected by 'turning one sinner from the error of his ways,' till we are introduced to the "general assembly and church of the first born," and fully realize all the blessedness and glory of the upper world.

Yours, affectionately, W. G.

CHRISTIAN EXPERIENCE.

Of Rev. ANDREW FULLER. Written by himself, in Letters to Dr. Stewart of Edinburgh. Extracted from Ryland's Life of Fuller.

LETTER I.

"My dear Friend,—You request the particulars of the change, of which I was the subject nearly 30 years ago. You need not be told, that the religious experience of fallible creatures, like every thing else that attends them, must needs be marked with imperfection, and that the account that can be given of it on paper, after a lapse of many years, must be so in a still greater degree. I am willing, however, to comply with your request; and the rather, because it may serve to recal some things, which, in passing over

the mind, produce interesting and useful sensations, both of pain and pleasure.

My father and mother were dissenters, of the Calvinistic persuasion, who were in the habit of hearing Mr. Eve, a Baptist minister. They were engaged in husbandry; which occupation, therefore, I followed, to the twentieth year of my age. I remember many of the sins of my childhood; among which were lying, cursing, and swearing. It is true, as to the latter, it never became habitual. I had a dread upon my sprits to such a degree, that, when I uttered an oath or an imprecation, it was by a kind of force put upon my feelings, and merely to appear manly, like other boys with whom I associated. This being the case, when I came to be about ten years old, I entirely left it off; except that I sometimes dealt in a sort of minced oaths and imprecations, when my passions were inflamed.

In the practice of telling lies I continued some years longer; at length, however, I began to consider this as a mean vice, and accordingly, left it off, except in cases where I was under some pressing temptation.

I think I must have been nearly fourteen years old, before I began to have much serious thought about futurity. The preaching upon which I attended was not adapted to awaken my conscience, as the minister had seldom any thing to say, except to believers; and what believing was, I neither knew, nor was I greatly concerned to know. I remember, about this time, as I was walking alone, I put the question to myself, 'What is faith? there is much made of it: what is it?' I could not tell; but satisfied myself in thinking that it was not of immediate concern, and that I should understand it as I grew older.

At times, conviction laid fast hold of me, and rendered me extremely unhappy. The light I had received, I knew not how, would not suffer me to go into sin with that ease which I observed in other lads. One winter evening, I remember going with a number

of other boys, to a smith's shop, to warm ourselves by his fire. Presently they began to sing vain songs. This appeared to me so much like revelling, that I felt something within me which would not suffer me to join them; and while I sat silent, in rather an unpleasant muse, those words sunk into my mind like a dagger, 'What dost thou here, Elijah?' I immediately left the company; yet, shocking to reflect upon, I walked home, murmuring in my heart against God, that I could not be let alone, and suffered to take my pleasure like other young people!

Sometimes, I was very much affected, in thinking of the doctrines of Christianity, or in reading such books as Bunyan's *Grace abounding to the Chief of Sinners*, his *Pilgrim's Progress*, &c. One day, in particular, I took up Ralph Erskine's *Gospel Sonnets*; or, *Christ All in All in our Complete Redemption*; I read, and as I read I wept. Indeed, I was almost overcome with weeping: so interesting did the doctrine of eternal salvation appear to me: yet there being no radical change in my heart, these thoughts passed away, and I was equally intent on the pursuits of folly, as heretofore.

Yet I often felt a strange kind of regard towards good people, such of them, especially, as were familiar, in their behaviour to young persons, and would sometimes talk to me about religion. I used to wish I had many thousand pounds, that I might give some of it to those of them who were poor as to their worldly circumstances.

"I was, at times, the subject of such convictions and affections, that I really thought myself converted, and lived under that delusion for a long time. The ground on which I rested that opinion, was as follows: One morning, I think about the year 1767, as I was walking alone, I began to think seriously what would become of my poor soul, and was deeply affected in thinking of my condition. I felt myself the slave of sin, and that it had such power over me, that it was in vain for

me to think of extricating myself from its thralldom. Till now, I did not know but that I could repent at any time; but now I perceived that my heart was wicked, and that it was not in me to turn to God, or to break off my sins by righteousness. I saw, that if God would forgive me all the past, and offer me the kingdom of heaven on condition of giving up my wicked pursuits, I should not accept it. This conviction was accompanied with great depression of heart. I walked sorrowfully along, repeating these words: 'Iniquity will be my ruin! Iniquity will be my ruin!' While poring over my unhappy case, those words of the Apostle suddenly occurred to my mind, 'Sin shall not have dominion over you; for ye are not under the law, but under grace.' Now, the suggestion of a text of scripture to the mind, especially if it came with power, was generally considered, by the religious people with whom I occasionally associated, as a promise coming immediately from God. I, therefore, so understood it, and thought that God had thus revealed to me that I was in a state of salvation, and that, therefore, iniquity should not, as I had feared, be my ruin. The effect was, I was overcome with joy and transport. I shed, I suppose, thousands of tears as I walked along, and seemed to feel myself, as it were in a new world. It appeared to me, that I hated my sins, and was resolved to forsake them. Thinking on my wicked courses, I remember using those words of Paul, 'Shall I continue in sin, that grace may abound? God forbid!' I felt, or seemed to feel, the strongest indignation at the thought. But, strange as it may appear, though my face was that morning, I believe, swollen with weeping, before night all was gone and forgotten, and I returned to my former vices with as eager a gust as ever. Nor do I remember, that for more than half a year afterwards, I had any serious thoughts about the salvation of my soul. I lived entirely without prayer, and was wedded to my sins

just the same as before, or, rather, was increasingly attached to them.

Some time in the following year, I was again walking by myself, and began to reflect upon my course of life; particularly upon my former hopes and affections, and how I had since forgotten them all, and returned to all my wicked ways. Instead of sin having no more dominion over me, I perceived that its dominion had been increased. Yet, I still thought, that must have been a promise from God to me, and that I must have been a converted person, but in a backsliding state. And this persuasion was confirmed by another sudden impression, which dispelled my dejection, in these words: 'I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins.' This, like the former, overcame my mind with joy. I wept much at the thoughts of having backslidden so long, but yet considered myself now as restored and happy. But this also was mere transient affection. I have great reason to think, that the great deep of my heart's depravity had not yet been broken up, and that all my religion was without any abiding principle. Amidst it all, I still continued in the neglect of prayer, and was never, that I recollect, induced to deny myself of any sin, when temptations were presented. I now thought, however, 'Surely I shall be better for the time to come.' But alas! in a few days this also was forgotten, and I returned to my evil courses with as great an eagerness as ever.

I was now about fifteen years of age; and as, notwithstanding my convictions and hopes, the bias of my heart was not changed, I became more and more addicted to evil, in proportion as my powers and passions strengthened. Nor was I merely prompted by my own propensities; for, having formed acquaintance with other wicked young people, my progress in the way to death became greatly accelerated. Being of an athletic frame, and of a daring spirit, I was often engaged in

such exercises and exploits, as, if the good hand of God had not preserved me, might have issued in death. I also frequently engaged in games of hazard, which, though not to any great amount, yet were very bewitching to me, and tended greatly to corrupt my mind. These, with various other sinful practices, had so hardened my heart, that I seldom thought of religion. These things were nothing to me at that time; for my conscience, by reiterated acts of wickedness, had become seared, as with a hot iron: they were, however, heavy burdens to me afterwards.

But as I have now brought down my narrative to the period when, I trust, God began to work effectually on my heart, I will leave that part to another opportunity, and for the present, subscribe myself,

"Yours, affectionately, A. F."

(To be continued.)

IMPIETY PUNISHED.

Extract of a letter from Cumberland county, Va. to a Correspondent in Norfolk, dated Jan. 15, 1820. Published in the Norfolk Herald.

Respecting the death of the young lady in Charlotte, concerning which you request particulars, what I have ascertained amounts to this: That a certain young lady of Charlotte, (with whose name I am unacquainted) of considerable wealth, was preparing to go to sermon, and while standing before her glass, where she had been some time combing and curling her hair, her sister observed that unless she made haste they would be too late. She with an angry and haughty tone replied, that *she had rather go to Hell, than to Church* without having her hair fixed to please her!—No sooner had this impious exclamation escaped her lips than she dropped dead on the floor!!—I can say no more than that such an occurrence actually did take place.

For the Religious Intelligencer.

GOOD DEVISED.

In a time of war, or in any emergency which increases the expences of a govern-

ment beyond its ordinary resources, every thing which it is supposed will bear to be taxed, is without ceremony laid hold of for this purpose. And when it so happens that all are convinced of the necessity of the expenditure, the tax is cheerfully paid.

The church of Christ in this world, is now carrying on a war with the prince of the power of the air, and it is to be hoped that all the members of it are beginning to feel, that the expenditures on this account are absolutely necessary. It is indeed an expensive war. It is not confined to the frontiers of a single kingdom or state in the world, but every campaign is extending the seat of it, and it must extend till every part of the habitable globe is made a field of battle. Those who have been much interested in the event, have indeed come forward with a spirit, which it is hoped, will meet the approbation of the Commander in Chief. It is confidently hoped, that many do already feel that they are but stewards; that the property in their hands does indeed belong to God; that God has a right to draw upon them for any amount, even for the whole if he needs it; and that they will not complain. But as those who have this spirit, are in general faithful stewards, and really increase their Lord's goods, more than any other; that they may not be called upon so fast, it may be prudent to put in requisition some other means, which are in our hands, and might, with a little care, it is believed, afford considerable help. That to which my mind has been drawn, is the following: Every month sends from the presses of our own country, some peculiarly interesting books. It was a benevolent disposition which determined the first proprietor to say of the profits, "sacred to the cause of Missions." It is well known that there are but few in each town who purchase these books, and yet it is desirable that all should read them. Many are unable to purchase, and it is to be feared, that many mean to make a saving by borrowing. Let those who will buy, write on a blank leaf the following notice, or something equivalent: Any of my friends are welcome to the use of this book who will use it carefully, and return with it (for a book of seventy-five cents) twelve and one half cents for the use of — Society. Those who are unable, but willing to do what they can, would be obliged; and not have to feel that they have been absolutely dependent. Those who are able, would thus be constrained to do something. The collectors in this case, it is hoped, would be willing to perform their duty for the pleasure of it; and it is confidently believed that it would afford not a little help to the sacred revenue.

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